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ABSTRACT

Learning activities are the main feature of this instructor's guide for a course which emphasizes appreciation of American Indian culture for non-Indian human service providers. The course can be completed in 12-15 hours and may be used as part of a college social work course or presented in workshop fashion. The manual is companion to a student text and follows the same format with five major sections: (1) introduction to diverse lifestyles and culture of Southwest Indian tribes; (2) Indian extended families and tribal social networks; (3) social work practice concepts--dual perspective, motivation, and stabilization--in relation to serving Indian people; (4) the nature of the federal-tribal relationship; and (5) child and family welfare services available to Indians. Each section begins with a one-page overview stating the major emphasis, sequence of units, and desired outcome and competencies for learners. Following the summary are study/discussion questions, suggested readings, and detailed learning activities which include various role playing situations, problem-solving, and goal setting. The unit on tribal and Christian religions suggests learning a simple Indian dance, discussing the social and religious importance of dance in American Indian culture, and developing a hypothetical problem with a religious basis. (JHZ)

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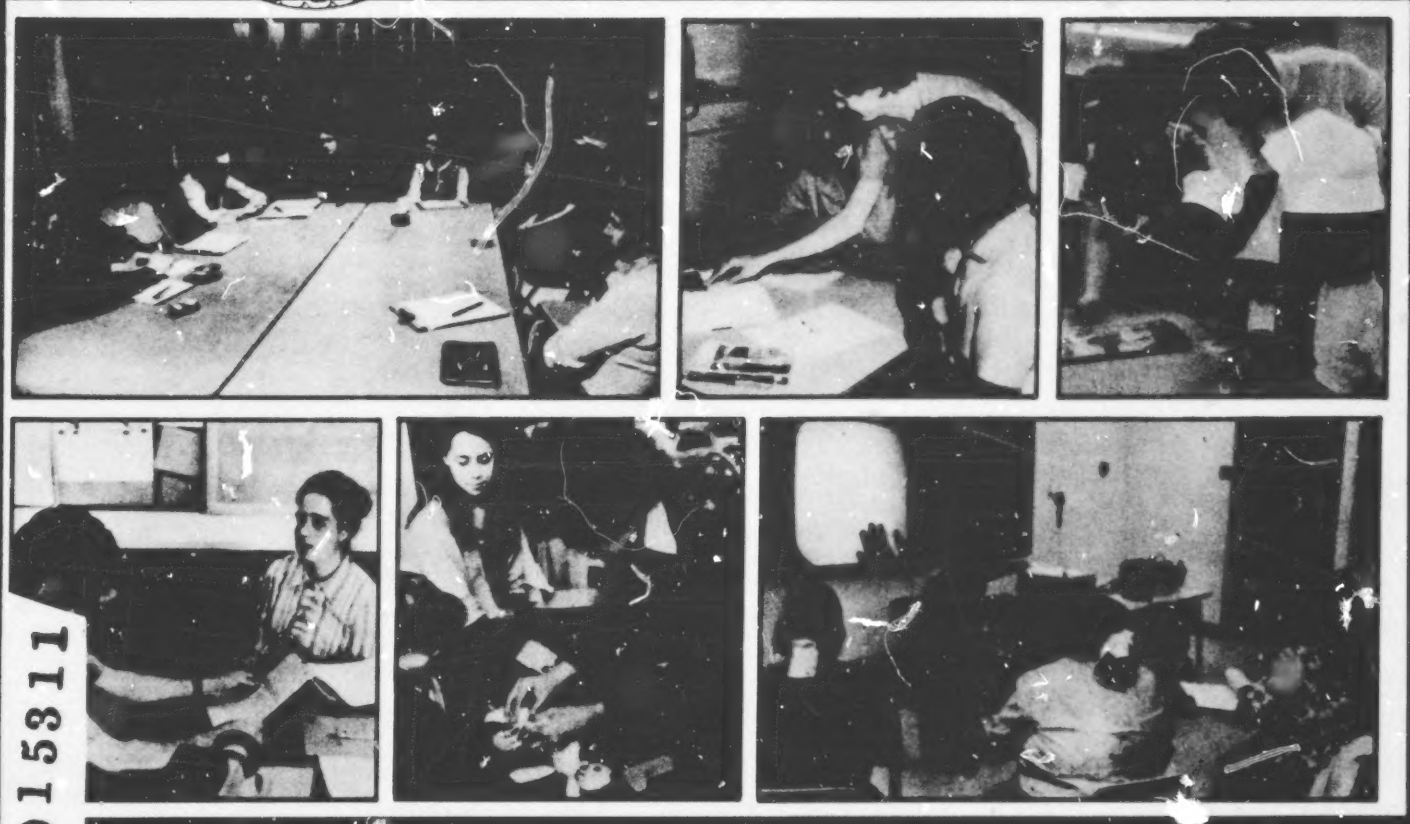
Education for Social Work Practice With American Indian Families:

2. Instructor's Manual



RC015311

Instructor's Manual

Education for Social Work Practice With American Indian Families

Developed and Organized Under
the Direction of:
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U.S. Department of Health and Human Services
Office of Human Development Services
Administration for Children, Youth and Families
Children's Bureau

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Foreword

I. General Information

A. Who Material Is Designed For:

The content of all five sections is primarily intended to be used by 1) students within schools of social work and 2) social service providers who deal in varying degrees with American Indian people. Although the material is focused upon the American Indian, and, hopefully, is found useful and interesting to Indian readers, the priority target audience is the non-Indian social worker—particularly the one who possesses minimal experience in Indian communities and is eager to expand his/her understanding of Indian customs, cultures, and lifestyles in the hopes of achieving greater transcultural appreciation and, consequently, more effective social work practices appropriate to Indian communities.

B. Basic Subject Matter:

Although each section focuses upon a discrete topical area of social work practice with American Indians—tribal diversity, social systems, practice methods, policy and law, and community resources—the pervasive theme running throughout the text emphasizes that for social workers to be truly effective in Indian communities or with Indian clients, they must become aware of and sensitive to American Indian traditional ways, and furthermore, be willing and able to provide child/family services which are relevant and satisfying to Indian people.

C. Who Is To Teach:

If it is desired to supplement the reading material in the *Introductory Text* with classroom or workshop discussion sessions, competent facilitators must be identified and used. If the usual teacher or trainer does not feel comfortable conducting a session, a list of already proven presenters can be obtained from the American Indian Projects at the School of Social Work at Arizona State University. Presentation is facilitated, however, by using 1) the exercises and activities and 2) the "suggestions" preceding each section (that are both found in the *Instructor's Manual*).

D. Time Frame And Structure:

Field-testing has shown that text sections (learning modules) can be effectively presented in two different time frames and methods, namely, a clustered workshop of 2½ days or a section-unit approach over an extended time period (i.e. five separate sessions spaced one week apart and averaging 2½ to 3 hours per session. The material can also be presented, it should be noted, as intregrated components of a semester or quarter college course.

Although variance is the norm in presentation time allotment, the following time ranges have been found effective:

Section One:	2½ to 4 hours (depending upon facilitator's use of the longer group activities)
Section Two:	3½ to 4½ hours (if exercises are used; otherwise a 2 hour lecture period is sufficient)
Section Three:	2½ to 3 hours
Section Four:	1½ to 2½ hours
Section Five:	1 to 1½ hours

The above time periods are based on the assumption that learners (students, trainees) have received and read the text materials prior to the class presentation or workshop.

II. Desired Outcomes:

It is hoped that the material will assist learners:

1. To gain an introductory understanding of the unique and diverse lifeways of Southwest Indian tribes and become better prepared to deal with the social problems of Indian children and families.
2. To gain insight regarding Indian extended families, clan systems, and tribal social networks and their impact upon tribal members' beliefs and behavior.
3. To increase their understanding of the practice concepts of the dual perspective, motivation, and stabilization in relation to serving Indian people.
4. To gain further understanding of the unique Federal-tribal relationship and its significance on the lives of Indian people.
5. To improve their knowledge of child/family welfare services available to Indians.

Indian Societies Of The Southwest

Supplemental Learning Activities
For
Section One

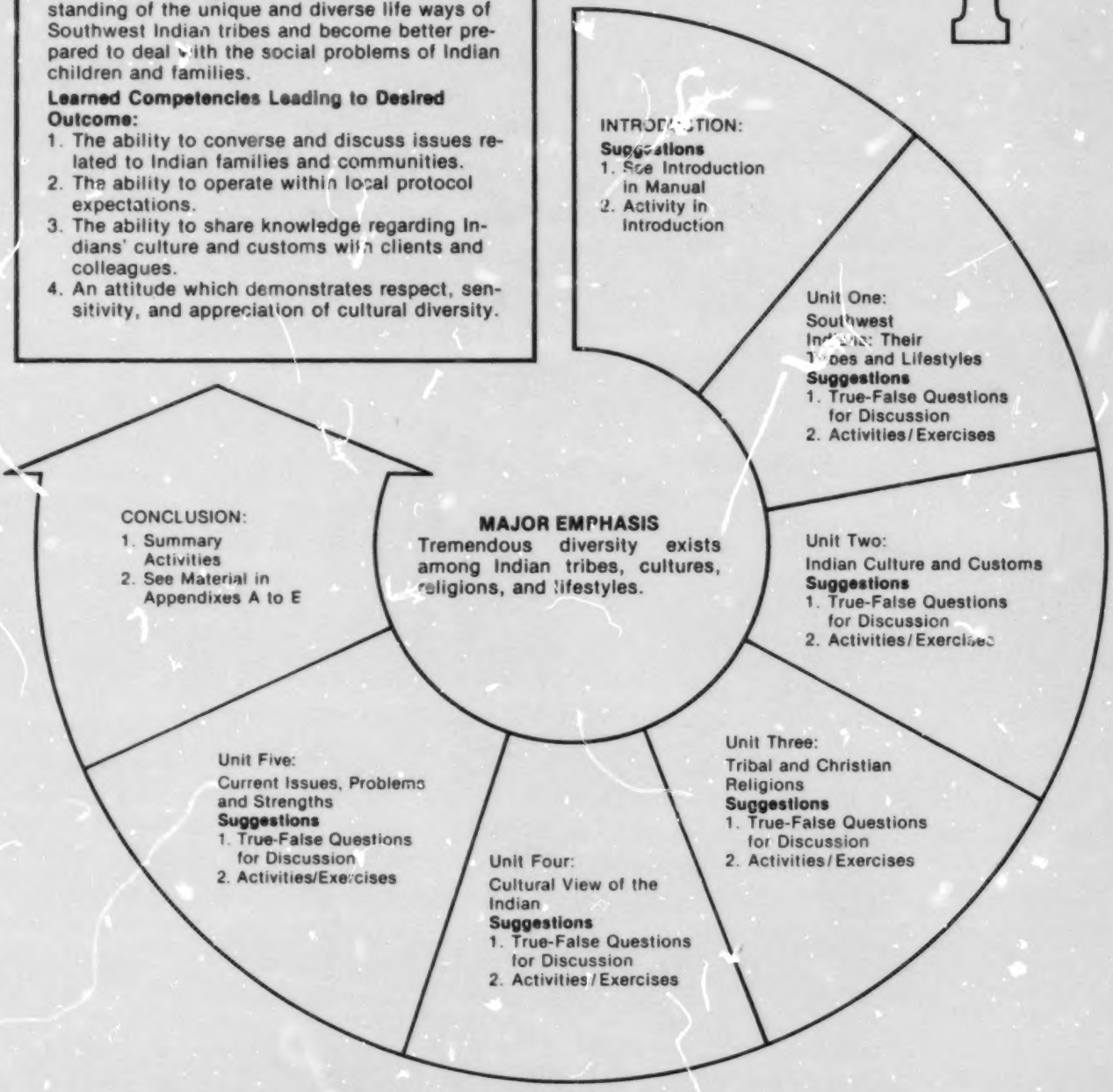
By E. Daniel Edwards, DSW
Georgie E. Edwards, Ph.D.

INDIAN SOCIETIES OF THE SOUTHWEST
SECTION OVERVIEW

1

DESIRED OUTCOME:
Each learner will gain an introductory understanding of the unique and diverse life ways of Southwest Indian tribes and become better prepared to deal with the social problems of Indian children and families.

Learned Competencies Leading to Desired Outcome:
1. The ability to converse and discuss issues related to Indian families and communities.
2. The ability to operate within local protocol expectations.
3. The ability to share knowledge regarding Indians' culture and customs with clients and colleagues.
4. An attitude which demonstrates respect, sensitivity, and appreciation of cultural diversity.



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Introduction to Participants

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- B. Activities/Exercises

UNIT TWO: INDIAN CULTURE AND CUSTOMS
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*Due to the length of this section of the *Manual*, a table of contents has been provided. Contents have not been included for the remaining four sections.

Introduction

Information for this section has been divided into five units:
Unit I: The Southwest Indians: Their Tribes and Lifestyles
Unit II: Indian Culture and Customs
Unit III: Tribal and Christian Religions
Unit IV: Cultural View of the Indian
Unit V: Current Issues, Problems, and Strengths

Each of these five units has been organized in the following manner:
a) Information
b) How social workers may utilize this information

Following are suggestions for instructors as they prepare for the presentation of this module:

Introduction to Participants

This section has been developed to assist you in learning more about the traditions and culture of Southwest American Indians so that you may better understand American Indian children and their families. The learning-module will include the lifestyles and customs of Southwest Indians both historically and currently. There will be some emphasis upon present concerns, problems, and strengths as well.

As you begin this workshop (class meeting) today, try to think about the topic "Social Work Practice with American Indian Families," and then try to identify some skill area you would like to develop to enhance your work with American Indian children and families. Some of the skills toward which we hope to stimulate your thinking include the following:
1. The ability to convey to other staff members the need to understand that they are working with individual persons and unique communities.
2. The ability to converse and discuss issues related to American Indian families and communities.
3. The ability to share knowledge regarding American Indians' culture and customs with clients and colleagues.
4. The ability to differentiate between traditional and modern lifestyles with the overlapping which currently exists. For example, when working with American Indian elderly, there are ways in which they cling to traditional values and ways in which they are accepting modern or acculturated values.
5. The ability to operate with local protocol expectations of the specific tribes with which you are working. This would include utilizing both the formal and informal structure of the community and taking the time to learn more about the local customs and procedures, which could maximize your effectiveness.
6. The ability to demonstrate patience and to control and channel frustration appropriately. This patience and frustration may be directed toward work with clients, colleagues, agencies, and systems.
7. The ability to conduct research and study facets of American Indian groups. Hopefully, participants will be stimulated to read more about American Indians, to learn from Indian people themselves, and to conduct research in areas which would facilitate improved social service intervention with your clientele.

List skills which are of most interest and importance to you at this time:

1.

2.

3.

4.

5.

Since both attitudes and skills are important in the work of a social worker, participants are requested to evaluate their attitudes in the following areas:

1. The attitude of acceptance—being professionally non-judgmental.
2. The attitude which demonstrates respect for individual lifestyles and decisions.
3. An attitude which demonstrates sensitivity to different cultures and individual variations within these cultures.

4. An attitude which demonstrates appreciation of cultural diversity and the contributions of people from differing cultures.

Rank those attitudes which are of most interest and important to you at this time and briefly state why you made your choices:

1.

2.

3.

4.

At the conclusion of this workshop (class meeting), participants will also be asked to identify other skill and attitude areas which they would like to continue to develop and implement. Participants, therefore, are asked to consider those attitudes and skill areas which would be more important to them at the present time, as well as those which could have a more long-range focus.

UNIT ONE: The Southwest Indians: Their Tribes And Lifestyles

A. True-False Questions for Discussion:

T F 1. The Southwest American Indian tribes include all of those west of the Mississippi River. (The Southwest Indian tribes reside mainly in the states of Arizona, New Mexico, Colorado, and Utah, with some numbers in California).

T F 2. One of the characteristics of all of the Pueblo Indian tribes in New Mexico and Arizona is that they speak the same language. (American Indian people speak languages unique to their tribal group, although there are some similarities within the languages of "related tribes".)

T F 3. The size of the Indian tribal group has had little influence upon tribal development or the identification of tribal members with their own culture or with the majority culture. (Both size of the tribal group and land area in which they live have had considerable influence upon their development.

T F 4. There are very few American Indians who live in urban areas of our country. (It is difficult to assess accurately the number of American Indians who live in urban areas.)

T F 5. At the present time, Indian people who leave their reservations have little interest in returning to live there. (Many Indians who have been reared on reservations have strong ties to the reservation and strong wishes to return.)

T F 6. One of the factors which has greatly influenced the development of Indian tribes was signing of treaties. Fortunately, all of the treaties which have been negotiated with American Indians and the government have been kept. (It has been stated that *none* of the treaties which were negotiated between American Indians and the Federal government were kept.)

B. Activities/Exercises:

1. Obtain several pictures of American Indians from as many Southwest Indian tribes as possible. Ask group members to identify these Indian people by tribal groups. Local libraries are good resources for such pictures. Choose wherever possible those pictures which present different types of wearing apparel and different settings. Emphasize with participants the diversifications of American Indians, their customs, their lifestyles, language, etc., among the Southwest tribes.

2. Divide participants into sub-groups. Ask them to share experiences they have had with people from a specific tribe, where individuals within the tribe valued different aspects of the culture in varying ways. For example, within one tribal group, one client may respond to problems related to the care of an aging parent by asking that the parents be maintained in their home with subsidization from a social service agency. Another client from the same tribe may ask that a parent be placed in a nursing home or facility where appropriate care could be given. Another client may ask that the older person be allowed to come and live with him, with subsidization from the social service agency. Another client may ask for the agency to work with the aging parent rather than involve the family in the decisions. An additional example may relate to boarding care of children. One client may feel that boarding school education is a right and therefore his children should be allowed to attend. Another parent may ask that a child be placed in boarding school because there is not enough financial backing available for him to care for the child. Another family may ask that a child be placed in a boarding situation during the week but be allowed to return home for weekends. Another parent may ask that the child be allowed to participate in an education program sponsored by a private agency. Another parent may ask that efforts be made to facilitate the child's attendance at a day school where the child could return to the home every day.

The sub-groups should discuss the differing plans that they have made for clients, the extenuating circumstances in regard to each of these plans, and the importance of working with clients to facilitate the individualization and implementation of the client's plan rather than the imposition of the plan by the worker or the agency.

UNIT TWO: Indian Culture and Customs

A. True-False Questions for Discussion:

T **F** 1. The Pima Indian Tribe in Arizona is famous for their Kachina dolls/carvings.
(The Hopi are most famous for their Kachina dolls. Zunis also make Kachina dolls.)

T **F** 2. The Havasupai Tribe never leave the bottom of the Grand Canyon area in which they live.
(The Havasupai often lived on the mesas surrounding the Grand Canyon in the winter.)

T F 3. The Navajo people are relatively late-comers to the Southwest area, according to several theories.

T **F** 4. The Pueblo people are nomadic, and their lifestyle was basically founded upon hunting.
(The Pueblo people are known to maintain more permanent residence.)

T F 5. The Navajo people have developed their rug weaving skills to very artistic levels.

T **F** 6. The Navajo people, it is sometimes believed, taught their weaving skills to the Pueblo people when they moved into the Southwest.
(It is believed by some authorities that the Navajo people learned their weaving skills from the Pueblos.)

T F 7. The term "Hopi" means peaceful ones.

T F 8. The Navajo and Apache tribes come from the same origins.

T **F** 9. One of the characteristics that is common among all of the Indian cultures of the Southwest is that they are all based upon a matrilineal system.
(Each Southwest tribe is unique and should be studied as such.)

T **F** 10. Burial customs and death ceremonies

are very similar among Southwest tribes. (There are many similarities and differences.)

T F 11. Southwest tribes were so busy taking care of their needs for food and shelter that they participated in very few recreational activities. (Again, there are many variations among the tribes. In the majority of the tribes, however, recreational and leisure time activities were very important components of their culture.)

T F 12. Many Indian tribes placed high value on family relationships.

T F 13. Indian children generally were not taught responsibility until their teenage years. (The learning of responsibility at early ages was very important to many Indian tribes.)

T F 14. Anyone can visit an Indian ceremonial at any time. (Many Indian ceremonials are very sacred in nature. Some ceremonies are restricted as to who may attend.)

T F 15. Indian medicine is not practiced today. (Many Indian tribes continue to maintain Indian medicine as an important component of their culture.)

B. Activities/Exercises:

1. Discussion of generic values of American Indians. Discuss the seven generic values identified in the section with participants. Then ask participants to form sub-groups and identify other "generic values of Southwest Indians." Present them with the handout (Appendix A), and ask them to evaluate whether they would classify these as other generic values, or whether they need additional information to make such a decision. Also, ask group members to think about other generic values of Southwest Indians which they would like to add to this list. Following the sub-group discussion, have the total group discuss this list and add to it from the discussion of the sub-groups.

Emphasize the importance of continually striving to understand the values of each individual tribe and of American Indians generally, as an aid to better understanding clientele and the delivery of optimum social services.

2. Bring several examples of arts and crafts of the Southwest tribes. They may consist of baskets, cradle boards, rugs, pottery, bead work, shawls, sand paintings, drums, etc. Discuss the artistry involved in the making of these items, and their traditional and current uses. Also ask if these arts and crafts could play any role in a social worker's relationships with specific tribes today.

3. Teach group members single beading designs. Bead work is a very important component of Indian costumes. (See attached instruction sheet.)

4. Demonstration of Indian games:

Discuss the two general types of games which were utilized by American Indians: games of chance and games of skill/dexterity (a generally recognized third type, games of amusement, could also be considered). Demonstrate and practice some of these games with the group (Appendix B).

UNIT THREE: Tribal And Christian Religions

A. True-False Questions for Discussion:

T F 1. Due to the influence of the Spanish, Pueblo Indians no longer practice their religious ceremonies or rituals. They have exclusively accepted Christian religions.

T F 2. Many American Indians retain membership in both Christian religious groups as well as in traditional, tribal religions.

T F 3. The Navajo people have adopted many of their religious beliefs and customs from the Mohawks.

B. Activities/Exercises:

1. Teach participants in the group how to do simple American Indian dances such as the Round Dance, or a Couples Social Dance. Utilize a drum, record, and dance costume whenever possible. Discuss with the participants the importance of dancing both socially, culturally, and in religious events.
2. Have the participants share experiences or hypothesize ways in which religious beliefs have been or might be important to consider in social work in Indian communities. For example, Indian medicine and Anglo medicine conflicts.
3. Develop a hypothetical problem about a religious conflict or a conflict that is religious based. Present it to the participants and have them share and critique solutions. Stress the uniqueness of each problem.

UNIT FOUR: Cultural View Of The Indian

A. True-False Questions for Discussion:

T F 1. "Indian" is difficult to define concretely.

T F 2. Indians hold their values in such high esteem that they freely talk about them.

T F 3. Indian foods are very simple and show little diversification between tribes.

T F 4. Indian people currently eat all of the same foods that non-Indian people do.
(There is as much individuality in preferences for foods among Indians as among any other group of people.)

B. Activities/Exercises:

1. Talk with participants about Indian foods which were used in the Southwest. Whenever possible, present group members with samples of these foods. They may include fried bread, dried fruit, dried buffalo or vension, piki bread, or other foods. Whenever possible, have an Indian person talk about the foods, demonstrate the preparation, and allow groups to sample them. A corn grinding demonstration could also be interesting.
2. Make fried (fry) bread (recipe contained in Appendix E). Have group members sample the bread. In fact, if time allows, lunch could be served with a menu of traditional Southwest foods (fried bread with beans, tomatoes, lettuce, cheese, onions, and peppers = "Indian tacos").
3. Have participants list stereotypes about Indian culture. Then rank on some scale you can devise from a degree of true to a degree of false. Have participants especially search out their own stereotypes.
4. Make a list of common misinformation about Indians. Present as "true." See to what extent they will challenge the incorrect data. Discuss the large amount of incorrect perceptions people have about Indians and how that often makes social work more difficult. (Note: See Shaughnessy, T., "White Stereotypes of Indians," *Journal of American Indian Education,* Tempe: Arizona State University (January, 1978).
5. This might also be a good time to explore Indian stereotypes of Anglos or other groups. These will vary, of course, but common ones could be brought out.
6. Have participants make a list of contributions to the present "mainstream" culture from Indian cultures. This could either be by brainstorming or (if in a course sequence) by more formal research approaches. The goal is to show that these contributions are many and varied—not to make a comprehensive list.

UNIT FIVE: Current Issues, Problems, And Strengths

A. True-False Questions for Discussion:

T F 1. The Pima Blackwater School and the Navajo Rough Rock Demonstration School were the first two Indian schools to develop their own school boards.

T F 2. Due to acculturation emphasis, only 20 percent of the Navajo people still speak their language.
(Many Navajos still speak their language.)

T F 3. There is a strong trend toward greater use of modern medicine, and much less of traditional Medicine Men.
(Some financial support has been provided for several tribes to help them continue the traditional medicine practices.)

T F 4. The Indian Child Welfare Act was passed by Congress in response to the concerns of Indian people that their children were being removed from their families or adopted outside of their tribal groups in large proportions.

T F 5. The recently passed Indian Child Welfare Act makes it impossible for Indian children to be adopted by anyone other than a member of their own tribe.
(There are, however, strong feelings related to the adoption of Indian children by people within their own tribes.)

T F 6. One of the criticisms related to boarding schools has been that Indian children are losing some of their cultural ties to their tribes and some of the language and teaching regarding the tribe which were traditionally taught by the elders during the winter months.

T F 7. More Indians are serving on school boards and giving input into curriculum and general operation of schools in their areas than in the past year.

T F 8. Indian self-determination means that Indians will have greater input into decisions, policies, finances, and other matters pertaining to their reservations.

T F 9. Because of the recent emphasis upon self-determination, all of the Southwest tribes now have complete control of their purse strings.

T F 10. One of the reasons why Indian people are not staying in college is because older Indian people do not want them to become "educated."
(There is much support for education among Indian people and tribal governments and organizations.)

T F 11. Once Indians receive master's degrees or doctorate degrees, they usually cannot return to work on their own reservation, because they will not be accepted by their tribal people.
(Some Indian MSW degree persons experience some difficulty initially in returning to work with people on their reservation. There is some testing involved, and some "checking out" as to the identification of the MSW Indian with the local people. Once this identification has been established, however, Indian social workers can make outstanding contributions on their own reservations.)

B. Activities/Exercises:

1. Use current Indian poetry, such as the poetry of Chief Dan George. Discuss this poetry and what it says about Indian people today.
2. Utilize current films, such as "Annie and the Old One," (University of Utah Media Center or Arizona Film Cooperative, Arizona State University, 15 minutes, color). Show this film and talk to the group about traditional customs and current practices and the understanding of death and dying from the perspective of a [illegible] person.
3. Present participants with a list of Indian cultural events. A catalog may be obtained from the U.S. Government Printing Office, Washington, D.C. 20242, titled "American Indian Calendar 1980."

The calendar is listed according to states and presents information regarding well-known celebrations or events of American Indians. It also contains information regarding recreational and outdoor activities which various tribes operate. The catalog is published annually.

4. Have participants speculate about problems encountered by Indians who have the choice of living on the reservation or living off it. Are there similar problems (analogies) in other parts of our American society in general?
5. Have participants discuss the question, "What is Indianness?"
6. Have participants discuss the idea of a person having knowledge of his/her cultural heritage. Is it necessary? Compare Indian with Black heritage as expressed in *Roots*. What are some similarities, differences?

Summary Activities for Section One

1. After the presentation, ask group members to refer to the goals that they wished to set for themselves. Ask them to reevaluate their list of goals, and set priorities.
2. In addition to the information presented heretofore, there are some common sense relationship considerations which relate to American Indians just as they would to other cultural groups. Some of these considerations are listed in Appendix D.
3. Discuss some of these special considerations and the reasons behind them. Have group members discuss any experiences they have had which would tend to support or refute these points. Add to the list from suggestions of group members.
4. Of all the data presented in this section, what *three* things would you list as being most important for a social worker to remember? Have participants answer and share.

Appendix A

Traditional Generic Values of Indians

1. American Indian people valued each individual. They also supported the belief that their people should be industrious, contributing members of their tribes.
2. Indian religion traditionally infiltrated every aspect of an Indian person's life.
3. Indian people generally promoted those activities which facilitated positive physical health and individual and group well-being.
4. Wherever possible American Indians sought to incorporate socialization into their daily living tasks.
5. Indian people placed high value upon socialization, leisure time, and recreational activities.
6. Both men and women played important roles in the use of native medicine.
7. Women in several tribes assumed leadership and consultative roles.
8. Indians genuinely appreciated their children. They supported happy and contended childhoods for their children, along with early childhood responsibilities.
9. Indians applied sanctions through shame and disapproval. They avoided strong negative discipline.
10. There was little, if any, negative sanction of illegitimate children.
11. Death (mourning) customs were of relatively short duration.

Appendix B

Games of the North American Indians

One of the most comprehensive books in this area was written by Stewart Culin and is entitled, *Games of the North American Indians*. The information below was obtained from Culin's writings.

The games of the American Indians may be divided into two general classes (some include a third category--amusement):

A. Games of Chance
B. Games of Dexterity

The Indian games of chance fall into two categories: 1) Games in which implements like dice are thrown at random. Counting is kept by sticks, pebbles, an abacus, counting board, or circuit, and 2) Games in which one or more of the players guess in which of two or more places an odd or marked item is concealed.

The games of dexterity are divided into the following categories: 1) archery, 2) a game of sliding javelins or darts upon the hard ground or ice, 3) a game of shooting at a moving target—a wheel or ring, 4) ball games, and 5) racing games.

The games are often played at certain seasons and accompany festivals or religious rites. Games are very similar among all North American tribes. Variations are employed but the materials are usually where the variance is noticed since game materials are taken from the particular environments of the tribes.

There is no evidence that any of the games were imported into America at any time before or after the conquest. There are many references which are made to games in the origin myths of the various tribes. They often relate to the first man, a cultural hero, or a foe.

In Summary:

1. The games of the North American Indians can be classified into a small number of related groups.
2. They are very similar and universal among all the tribes.
3. They have often descended from ceremonial or religious observances.
4. They are often associated with myths.
5. They are most often played for amusement or gain but also as parts of religious ceremonies to please the gods, to secure the gods' favors, to drive away sickness, to avert evil, to produce rain, to produce fertilization and reproduction of plants and animals and for other beneficial results (Culin, p. 80).

References

Culin, Stewart. *Games of the North American Indians.* New York: Dover Publications, Inc., 1975.

Kinietz, W. Vernon. *The Indians of the Western Great Lakes: 1615-1760.* Ann Arbor: The University of Michigan Press, 1940.

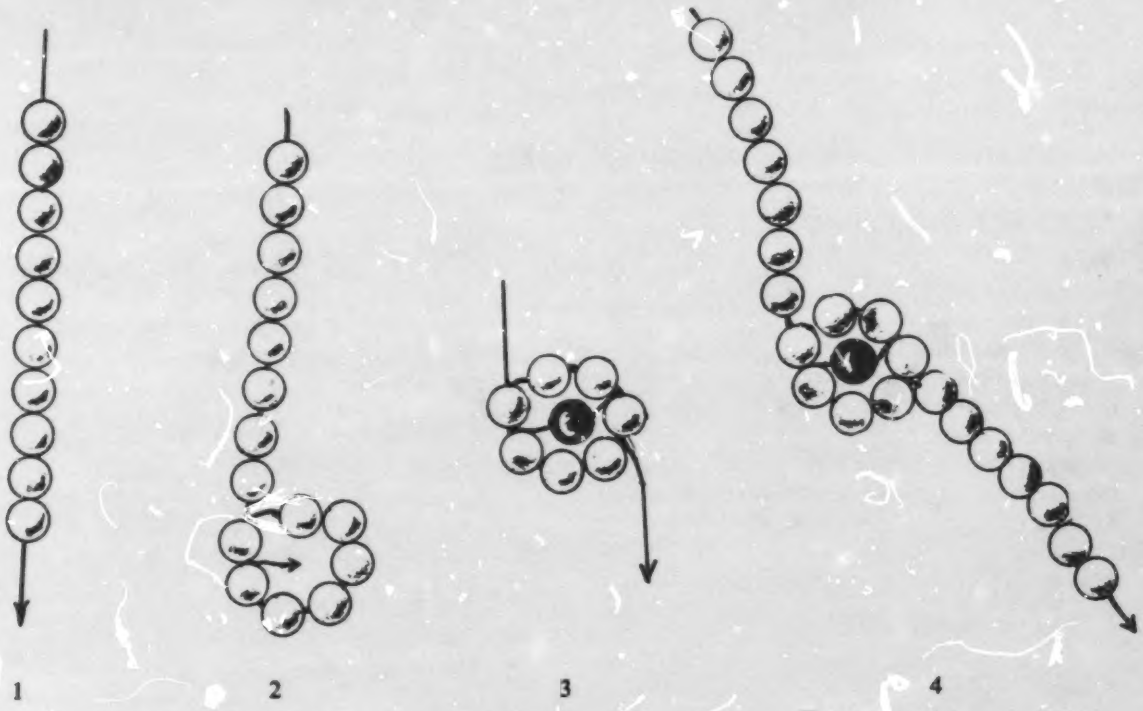
Appendix C

Instructions for a Simplified Daisy Chain

Flowers are commonly utilized by American Indians in their beading patterns. Following is a simplified "daisy chain" design for beginning beading enthusiasts.

Beading thread or polyester thread may be used. Double the thread. Knot the ends together. (The thread may be drawn across a block of beeswax, if desired, to keep it from knotting.)

1. String 9 to 15 beads. (See figure 1)
2. Add 7 white beads, and go back through the first bead. (See figure 2)
3. Add one red bead, and go up through the 4th bead. (See figure 3)
4. Repeat steps 1 to 3 until the daisy chain is of the desired length.
5. Tie the ends together, or add snaps or a hook and eye.



Appendix D

Common Sense Relationship Considerations

1. Refrain from asking many personal questions.
2. Refrain from staring at people or their personal belongings.
3. Avoid over-reacting (even positively) to elements of Indian culture (including arts, crafts, and dress). Don't overly admire personal belongings.
4. Speak slowly. Avoid speaking too rapidly, loudly, or over-exuberantly.
5. Do not expect either the professional relationship, or the purpose of your first visit to move rapidly.
6. Expect to be treated like a new acquaintance.
7. Solicit invitations carefully (fried bread, feasts, entering their home).
8. Tell people when you plan to visit them, if possible.
9. Remember that their religion and culture are very complex. Avoid asking "simple" questions. There are not many simple answers.
10. Be honest in what you can offer. Don't make promises, if there are possibilities that they cannot be fulfilled.
11. Ask for their opinions.
12. Ask if there are other areas they wish to talk about, or any questions they have.
13. Whenever possible, provide some tangible assistance or demonstration of respect or help.
14. Develop the capacity to laugh at yourself.
15. Try not to take inconsequential things too seriously.
16. Treat all people with respect from the very youngest of children to the aged.
17. When you are invited to participate with them, do so.
18. Try consciously to be aware of how you are being perceived

Appendix E

American Indian Fried (Fry) Bread

Recipe

6 cups flour
6 tsps. baking powder
1½ tsps. salt

Mix together all ingredients. Add water, milk, or dry milk mixed with water, until the dough becomes of biscuit consistency. Knead the dough well. Pinch off dough (a little more than a golf ball size), stretch the dough or roll it until it is one-quarter inch thick. Fry in a heavy skillet in lard, shortening or fat.

Suggested Readings

Brown, Dee. *Bury My Heart at Wounded Knee.* New York: Bantam Books, 1971.

Debo, Angie. *A History of the Indians of the United States.* Norman: University of Oklahoma Press, 1971.

Dutton, Bertha. *Indians of the American Southwest.* Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1975.

National Geographic Society. *The World of the American Indian.* Washington, D.C., 1974. ("Farmer and Raiders of the Southwest," Alfonzo Ortiz).

Reader's Digest. *America's Fascinating Indian Heritage.* Pleasantville, New York: The Reader's Digest Association, 1978.

Extended Family: Parental Roles And Child Rearing Practices

Supplemental Learning Exercises For Section Two

By Timothy F. Shaughnessy, Ph.D.

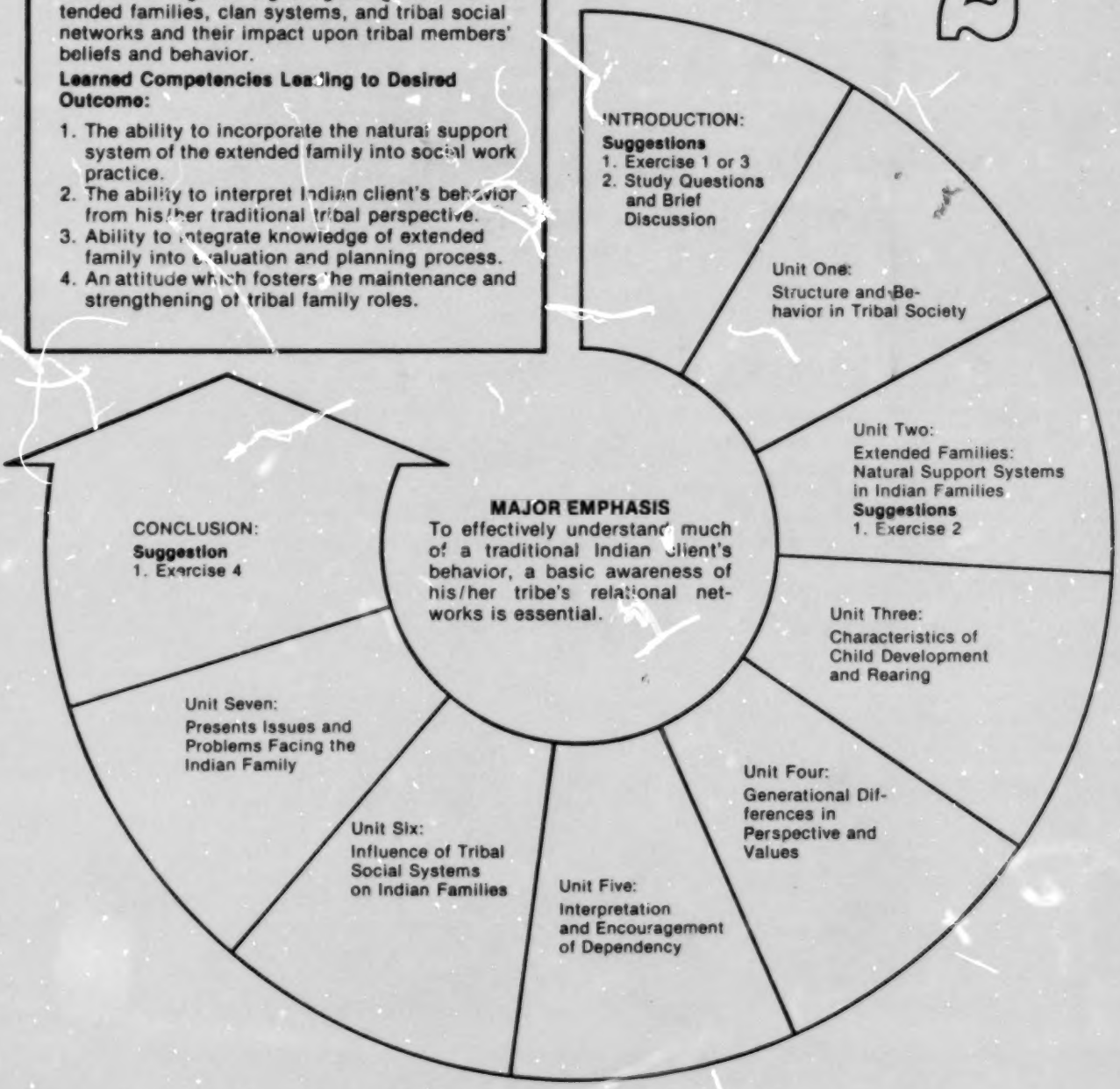
EXTENDED FAMILY PARENTAL ROLES AND CHILD REARING PRACTICES SECTION OVERVIEW

2

DESIRED OUTCOME:
Learners will gain insight regarding Indian extended families, clan systems, and tribal social networks and their impact upon tribal members' beliefs and behavior.

Learned Competencies Leading to Desired Outcome:

1. The ability to incorporate the natural support system of the extended family into social work practice.
2. The ability to interpret Indian client's behavior from his/her traditional tribal perspective.
3. Ability to integrate knowledge of extended family into evaluation and planning process.
4. An attitude which fosters the maintenance and strengthening of tribal family roles.


INTRODUCTION:
Suggestions
1. Exercise 1 or 3
2. Study Questions and Brief Discussion
Unit One:
Structure and Behavior in Tribal Society
Unit Two:
Extended Families: Natural Support Systems in Indian Families
Suggestions
1. Exercise 2
Unit Three:
Characteristics of Child Development and Rearing
Unit Four:
Generational Differences in Perspective and Values
Unit Five:
Interpretation and Encouragement of Dependency
Unit Six:
Influence of Tribal Social Systems on Indian Families
Unit Seven:
Presents Issues and Problems Facing the Indian Family
CONCLUSION:
Suggestion
1. Exercise 4
MAJOR EMPHASIS
To effectively understand much of a traditional Indian client's behavior, a basic awareness of his/her tribe's relational networks is essential.

20

STUDY QUESTIONS

T F 1. The extended family relationship is more of a practical response to impoverished living conditions than an old cultural pattern of family lifestyle.

T F 2. Biological parents in traditional Indian families seldom assume a significant role in the rearing of their children.

T F 3. Unlike the dominant society where attitudinal and behaviorial differences between generations are often great and divisive, Indian tribal societies experience little generational conflict because of the tribal unity of perspective and sense of relatedness.

T F 4. When an Indian man and woman marry, and the woman assumes her husband's surname, as is the norm in the dominant society, we can assume that her tribe is patriarchal.

T F 5. Members of particular clans are bound by traditional and tribal demands to marry within the clan they were born into.

T F 6. From the perspective of a traditional tribal member, the desired ends of the individual and of the community are the same.

T F 7. Many tribes conduct a considerable amount of ceremony following the birth of a child in order to "free him" of evil spirits and inherent wickedness.

T F 8. In most tribal societies the elderly members are held in disregard and indifference.

T F 9. If a close relative dies, there exists within the extended family a relationship with another person that closely resembles that of the deceased person.

T F 10. Indian parents discipline their children mainly by giving verbal orders and physical punishment.

T F 11. The inability of an Indian person to respond to the expected role responsibilities causes serious repercussions to the family--it weakens family ties and brings embarrassment since it lowers the family's status in the eyes of other tribal members.

T F 12. Since traditional Indians lead a life that stresses harmony with nature and reverence for life, one observes very little protocol between or among Indian persons.

T F 13. Unlike the dominant society, class divisions based on wealth are nonexistent in tribal societies.

T F 14. Either due to their belief system, their genetic composition, or their closeness to nature, Indian people are better equipped to handle stress than non-Indians.

T F 15. The educational systems of the boarding and mission schools often fostered the weakening of the Indian family.

Exercise 1: Problem Identification and Solving

Goal: To identify difficult tasks in working with needy Indian families and to approach resolutions to related problems.

Directions:

1. Ask participants to write on a sheet of paper:
   a) What I *dislike,* or anticipate that I will dislike, in working with Indian families.
   b) What I *like,* or anticipate that I will like, in working with Indian families.
   (5 minutes)
2. Collect papers. Ask a participant to read aloud as you write the responses on the board (in abbreviated form) or simply read out loud yourself and not use the board.
3. Analyze the "pros" and "cons" in terms of similarities. How can the advantages be more utilized to deal with the disadvantages? (Encourage participants to draw upon their experiences and contribute to the discussion.) To what extent were likes and dislikes based on factual data? Stereotypes? Fallacious data?

Exercise 2: Role Playing—Interview

Goal: To help prepare social workers to identify and utilize an Indian client's natural support systems.

Directions:

1. Divide the participants into groups of three persons.
2. For each group:
   a) Select one participant to play an eligibility worker from a state social service department that is located near a reservation.
   b) Select one participant to play an Indian single parent (of four children under eight years old) who presently lives off-reservation in order to seek improved employment.
   c) Select the remaining participant to observe the interview and record any significant interaction.

3. The social worker determines the Indian person is in need of financial assistance and food stamps and may be eligible for a temporary C.E.T.A. position at the nearby school district. However, what information could the social worker attempt to discover which would aid him in determining the health and strength of his client's natural support through his extended family?
4. Allow 10 minutes for the interview.
5. Ask the observers from each group to report their findings.
6. Open discussion.

Exercise 3: Perception Analysis

Goal: To examine perceptions regarding Indian families.

Directions:

1. Ask participants to write on a piece of paper several commonly perceived beliefs that non-Indians often hold of Indian family life. Ask participants to place a check mark before their response if it represents a view they personally hold themselves or have witnessed in their own experience in dealing with Indian families.
   (5 minutes)
2. Participants pass their written responses to the instructor.
3. Instructor reads responses out loud:
   a) Noting which comments reflect personally held views of the participants.
   b) Eliciting verbal responses from the group which validate, invalidate, clarify, or analyze the written responses.
   c) Generally facilitating group discussion. Examples of discussion questions:
      — Is this perception basically true of Indian families?
      — Do your experiences in Indian communities reinforce this view?
      — Why has this perception (stereotype) developed?
      — Can you think of examples which tend to invalidate this belief?
      — Can you think of an example which is similar to (or dissimilar from) another tribe?
      — Do you think this condition is more true for urban Indian families than reservation ones?
      — What has caused this condition?
      — Is this family condition an inherent element of tribal culture, or is it due to more recent external interventions?
      — Is this factor an "Indian condition" or is it a consequence of living in poverty?
      — Is this view one that would hinder or help a social worker's rapport with a client and effectiveness?

Exercise 4: Applying Knowledge to Practice

Goal: To apply knowledge of extended family networks to social work practice.

Directions:

1. Tell participants to take out a pen and a sheet of paper.
2. Ask the participants: "Having read the text material regarding Indian extended families, what are the implications for social workers with Indian clients?"
3. Allow 5 to 7 minutes for participants to write their responses.
4. Ask group members to share their responses aloud in a round robin fashion.
5. Prioritize responses based on a criterion such as "most crucial" implications (if desired).

Exercise 5: Gathering Data Regarding Tribal Social Systems

Goal: To identify appropriate analytical process for determining the nature of a tribal social system.

Directions:

1. Ask group "Since tribal social systems (extended families, clans, lineage patterns, kinship networks, etc.) differ culturally by tribe, and since some tribal systems are more traditionally intact than others, what could a new social worker do to attempt to understand the system-dynamics of the Indian society in which he now resides?"
   a) To whom could he go (human resource)?
   b) To what could he refer (text, document, archival reference)?
   c) How could he determine if source of information is correct (biased, misinformed, etc.)?
2. Allow participants several minutes to record their ideas.
3. Question participants regarding their responses.

Suggested Readings

Capps, Walter H. (ed). *Seeing with the Native Eye: Essays on Native American Religion*. New York: Harper and Row, 1976.

Lee, Dorothy. *Valuing the Self: What We Can Learn from Other Cultures*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1976.

McNickle, D. *Native American Tribalism: Indian Survival and Renewals*. London: Oxford University Press, 1973.

Witherspoon, Gary. *Navajo Kinship and Marriage*. Chicago and London: The University of Chicago Press, 1975.

Social Work Practice With Indian Families

Supplemental Learning Activities For Section Three

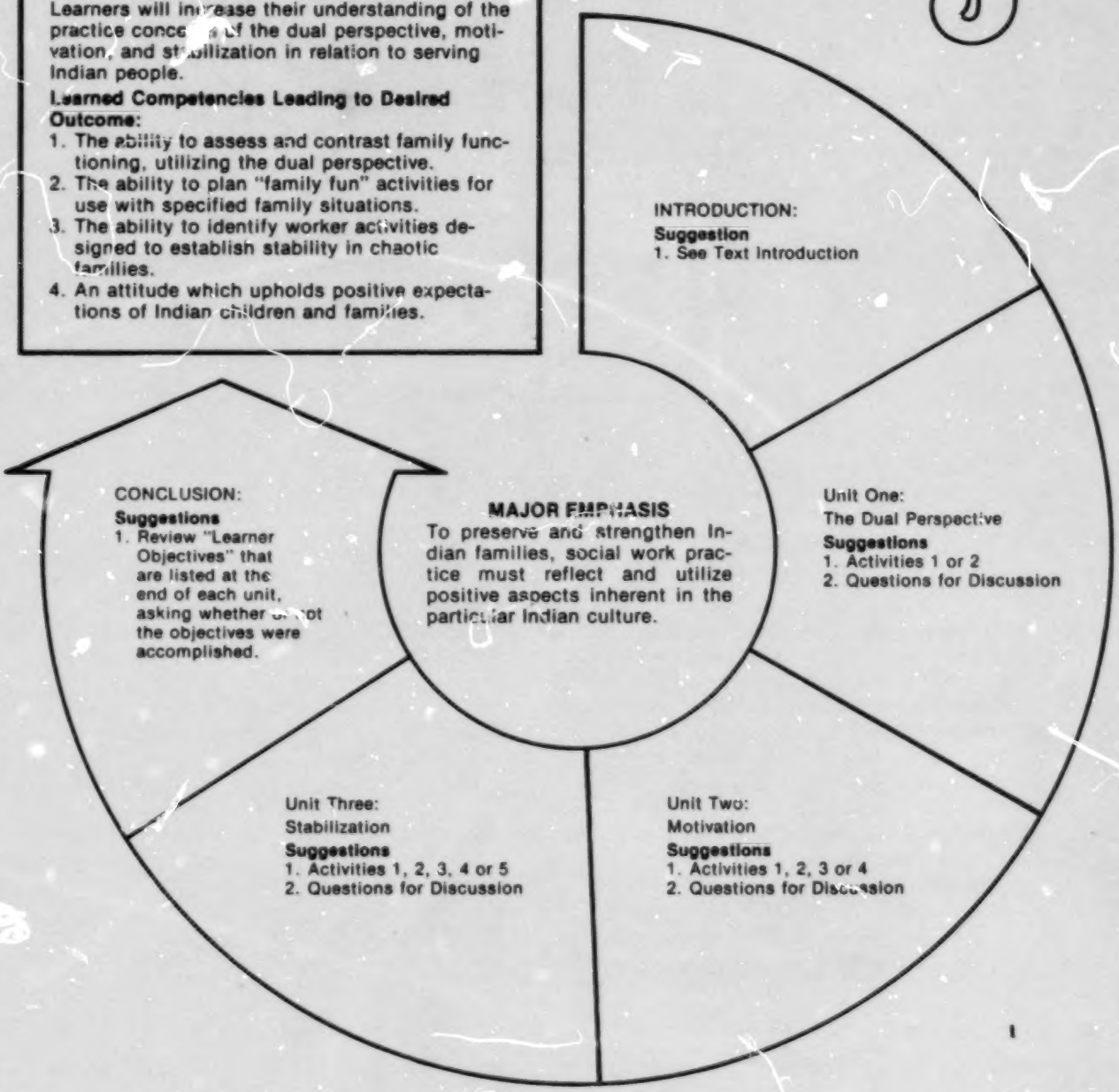
By Edwin Garth Brown, Ph.D.

SOCIAL WORK PRACTICE WITH INDIAN FAMILIES
SECTION OVERVIEW

3

DESIRED OUTCOME:
Learners will increase their understanding of the practice concepts of the dual perspective, motivation, and stabilization in relation to serving Indian people.

Learned Competencies Leading to Desired Outcome:
1. The ability to assess and contrast family functioning, utilizing the dual perspective.
2. The ability to plan "family fun" activities for use with specified family situations.
3. The ability to identify worker activities designed to establish stability in chaotic families.
4. An attitude which upholds positive expectations of Indian children and families.


INTRODUCTION:
Suggestion
1. See Text Introduction
Unit One:
The Dual Perspective
Suggestions
1. Activities 1 or 2
2. Questions for Discussion
Unit Two:
Motivation
Suggestions
1. Activities 1, 2, 3 or 4
2. Questions for Discussion
Unit Three:
Stabilization
Suggestions
1. Activities 1, 2, 3, 4 or 5
2. Questions for Discussion
CONCLUSION:
Suggestions
1. Review "Learner Objectives" that are listed at the end of each unit, asking whether or not the objectives were accomplished.
MAJOR EMPHASIS
To preserve and strengthen Indian families, social work practice must reflect and utilize positive aspects inherent in the particular Indian culture.

STUDY QUESTIONS

1. How can the dual perspective help social workers better serve Indian families?
2. How can we define "motivation" in child/family social work?
3. What is the critical balance between "discomfort and hope?"
4. How can "family fun" generate hope?
5. List five worker activities related to the goal of establishing stability in chaotic families.
6. How do the worker's expectations with regard to "family functioning" influence the social work process and outcome?
7. Compare and contrast American Indian and Anglo cultural expectations for the family.
8. How would you define the concept of the dual perspective?

UNIT ONE: The Dual Perspective

Learner Objectives:

1. The ability to assess (diagnose) and contrast family functioning, utilizing the dual perspective.
2. The ability to identify five American Indian values or practices and discuss their implications for social work practice with Indian families.

Activity 1

Have students (or trainees) discuss the concept of the dual perspective by discussing their own life in terms of their nurturing system and sustaining system. To prepare for the discussion, have the students study the dual perspective concept for 15-20 minutes, which includes time for students to check out the readings with the instructor and the student group. Students should then outline significant persons, customs, and activities included in their nurturing system. This system should then be compared with the expectations and relationships which the sustaining system (dominant Anglo culture) has with the student's nurturing system. In the discussion, highlight similarities and differences, conflicts and supports. Note the feelings this exercise causes students to experience. This is a values raising exercise.

Activity 2

Have participants write a brief assessment using the dual perspective frame-of-reference for Annie, a 13-year-old Navajo girl:

Annie is a student at the Indian Boarding School in Brigham City, Utah. She is in the seventh grade but is not working at grade level. This is her first year at boarding school. She is shy and withdrawn, but meets weekly with the social worker to discuss her homesickness and her discouragement with her school work. She complains of ear aches and a visit to the school clinic reveals that she has an ear infection. She appears to have some hearing loss. Annie refuses to get any further medical help even though she promises the worker she will. Three of her "cousins" are at the school. They are a boy, 15-years-old, and two girls, 14 and 18-years-old. Visits to the reservation are arranged for students at Christmas and again at spring vacation in April. The social workers visit the reservation each fall before school and early summer when the children return home. Annie comes from a fairly traditional family with eight children. She is the second oldest child. Her family lives in the desert, 10 miles from Bluff, Utah.

UNIT TWO: Motivation

Learner Objectives:

1. The ability to discuss the topic of motivation, utilizing at least two conceptual approaches presented in the workshop (or class) or derived from readings on the subject.
2. The ability to plan "family fun" activities for use with specified family situations.

Activity 1

Have participants relax while you have them think about a "pleasant memory" from their own childhood that involved their family. Ask them to write the experience in a brief paragraph. Then, have them write down two or three adjectives that describe how they felt at the time of the experience, or how they are now feeling as they recall the event. Have several members read or otherwise share their family experiences. Discuss the experiences, making note of the common elements that characterize the family fun. List them on the board. They should include: nurturing, parents' response that violates expectations, tradition, food, laughing, being understood, being accepted, sharing, etc. Then, discuss the feelings associated with the activities. Relate these to motivation. Note: This exercise can preceed the reading of Unit Two.

Activity 2

Engage the group in a discussion about nurture, care, dependency, and interdependency. Help participants examine how they arrived at the conclusions they have on these topics. Next, have them develop a list of acceptable ways adults and children can meet their needs (develop them in separate columns side-by-side on the chalk board). If time permits, compare Anglo and Indian modes for meeting needs.

This learning experience is designed to assist learners make the connection between need meeting and being motivated, especially motivation for roles or expectations.

Activity 3

Engage group members in some games or activities, preferably Indian games. The instructor leads the first one and learners lead the rest. When everyone is having a good time, sit the group in a circle for a discussion. Have members describe how they feel (both before and after the activity). Emphasize their positive feelings and desire to cooperate. Discuss how the particular game or activity required cooperation from everyone and following rules. Relate these same characteristics to positive family functioning. Also, discuss how to successfully lead group activities and encourage participation of all. Constructively critique the way in which various participants led the group activities. Discuss skills for leading groups.

Activity 4

Have group members brainstorm resources for meeting basic family needs. Note resources in both the nurturing and the sustaining (dominant) system. This list should help workers approach family need meeting with greater innovation, flexibility, and conviction.

UNIT THREE: Stabilization

Learner Objectives:

1. The ability to discuss the concept of "stability" and its usefulness in social work practice with families with multiple problems.
2. The ability to list worker activities designed to establish stability in chaotic families.
3. The ability to state specific criteria they use in assessing "family functioning."

Activity 1

Lead participants in a discussion of "family func-

tioning." Have them develop criteria for assessing "family functioning." Note the impact poverty has on family life.

Activity 2

Have participants assess family functioning from a case record. Have them determine if they would accept the family to place a child in adoption. Relate these decisions and the criteria used to make them to work with Indian families and the worker's expectations for them.

Activity 3

Have participants prepare a week's menus and family activities on a welfare budget ($200 per month after rent is paid) for a family of six. Discuss the long-range impact of such budgeting on one's attitude about life.

Activity 4

Select eight participants and assign them roles of family members. Have four of the children quarrel and interrupt the mother as she is trying to talk with another child about his/her health problem. Let the frustration and emotion build up. Discuss what chaos feels like and its impact of family functioning.

Activity 5

Lead the group members in a discussion of worker activities with families in chaos. Focus on the worker as a role model, on worker activity, advocacy, and focus on work being on the crisis of the day. Help workers understand that "beginning where the client is" is not always convenient or where the worker feels the most comfortable.

Suggested Readings

The Dual Perspective

Edwards, Margie. "Native American Culture, Lifestyles and Values," Salt Lake City: University of Utah, 1977 (mimeograph).

Norton, Dolores. *The Dual Perspective.* New York: Council on Social Work Education, 1968.

Motivation

Herzberg, F. *Work and the Nature of Man.* New York: New American Library, 1973.

Ripple, L. *Motivation, Capacity and Opportunity.* Chicago: The University of Chicago Press, 1964.

Stabilization

Hess, R. "Educability and Rehabilitation: The Future of the Welfare Class," *Journal of Marriage and the Family.* Vol. 26, No. 4, 422-23, 1964.

Mandelbaum, A. "Dependency in Human Development," *Welfare.* Chicago: National Public Welfare Association, 1968.

The Federal-Tribal Relationship: Significant Legislation And Policy

Supplemental Learning Activities For Section Four

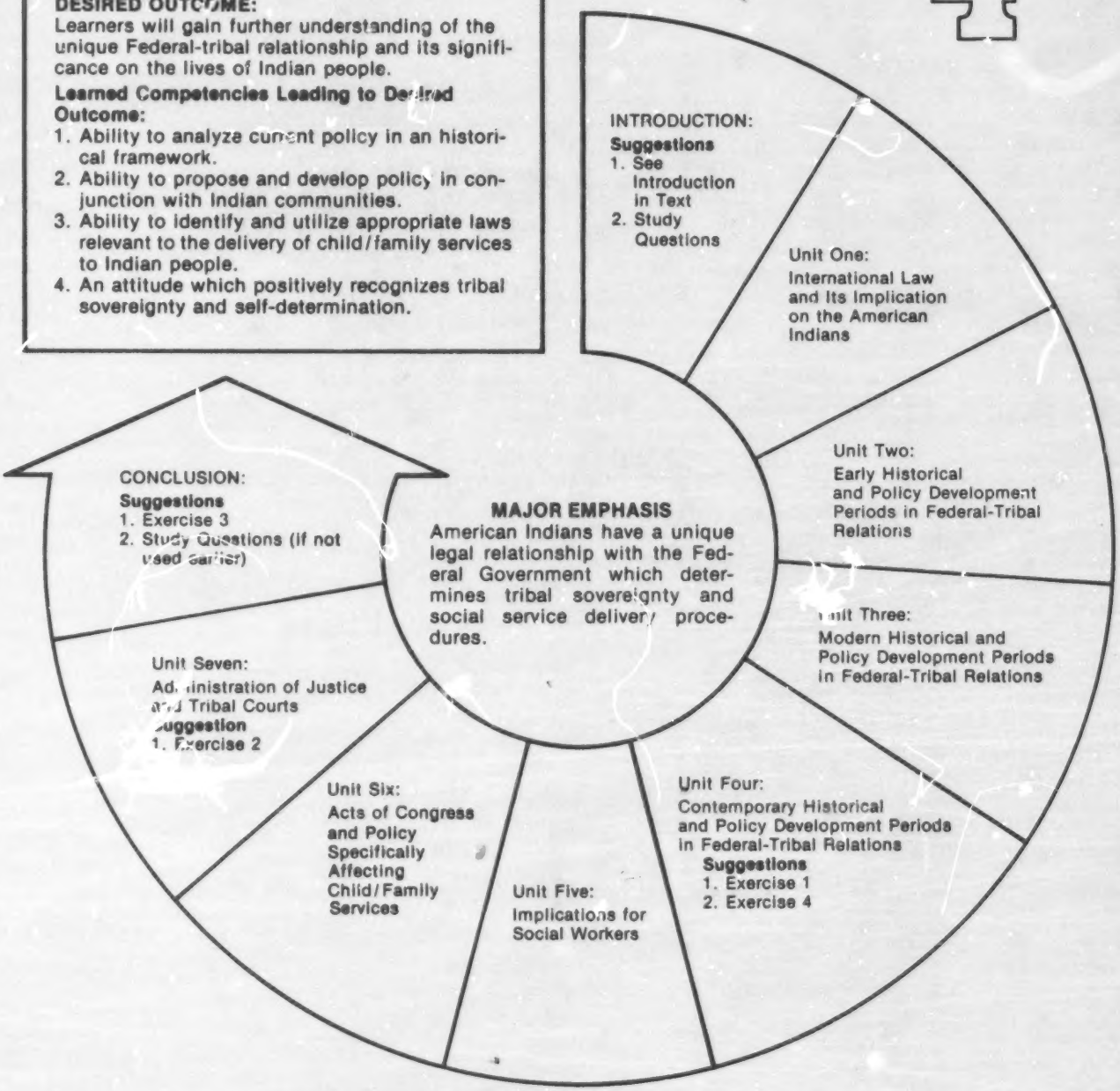
By Inter-Tribal Council of Arizona, Inc.

THE FEDERAL-TRIBAL RELATIONSHIP: SIGNIFICANT LEGISLATION AND POLICY SECTION OVERVIEW

4

DESIRED OUTCOME:
Learners will gain further understanding of the unique Federal-tribal relationship and its significance on the lives of Indian people.

Learned Competencies Leading to Desired Outcome:
1. Ability to analyze current policy in an historical framework.
2. Ability to propose and develop policy in conjunction with Indian communities.
3. Ability to identify and utilize appropriate laws relevant to the delivery of child/family services to Indian people.
4. An attitude which positively recognizes tribal sovereignty and self-determination.


INTRODUCTION:
Suggestions
1. See Introduction in Text
2. Study Questions
Unit One:
International Law and its Implication on the American Indians
Unit Two:
Early Historical and Policy Development Periods in Federal-Tribal Relations
Unit Three:
Modern Historical and Policy Development Periods in Federal-Tribal Relations
Unit Four:
Contemporary Historical and Policy Development Periods in Federal-Tribal Relations
Suggestions
1. Exercise 1
2. Exercise 4
Unit Five:
Implications for Social Workers
Unit Six:
Acts of Congress and Policy Specifically Affecting Child/Family Services
Unit Seven:
Administration of Justice and Tribal Courts
Suggestion
1. Exercise 2
CONCLUSION:
Suggestions
1. Exercise 3
2. Study Questions (if not used earlier)
MAJOR EMPHASIS
American Indians have a unique legal relationship with the Federal Government which determines tribal sovereignty and social service delivery procedures.

Study Questions

1. What were the implications of International Law upon the American Indian tribes?
2. Why do American Indian tribes maintain a unique status and relationship with the Federal Government?
3. Has a fluctuating U.S. Government policy toward Indians helped them in their progress to self-sufficiency?
4. How will the Self-Determination and Education Act of 1975 assist the Indian people?
5. How does the Social Security Act of 1935 affect the American Indian community?
6. What impact did Title XX of the Social Security Act have upon the Indian community?
7. Does your state involve the Indian community in the development of the Comprehensive Annual Plan for Title XX services?
8. What is the major problem confronting Indian tribes with Title XX of the Social Security Act?
9. What were the major reasons for the enactment of P.L. 95-608, The Indian Child Welfare Act of 1978?
10. How will the enactment of The Indian Child Welfare Act assist you as a social worker?
11. What impact would Public law 83-280 have on your department's mode of social services delivery?
12. What effects would the jurisdictional issues between tribe, state, and Federal Government have upon social workers involved in an adoption case proceeding?
13. Do tribal courts have sole jurisdiction over their own reservation people?
14. Are tribal courts subject to preemption by state courts?
15. Will the Indian Child Welfare Act assist or weaken the tribal court system?
16. Are Indian reservation juveniles subject to Indian court jurisdiction?
17. What purpose does tribal government really serve?

Exercise 1: Defending a Position (To be used in conjunction with *Text*. Units I to IV.)

Goal: To gain a better understanding of current policies toward American Indians based on major historical periods regarding Federal-tribal relations.

Directions:

Entire class will be presented with five major questions. Each student will select a question and then allow a short period of time to prepare a brief—taking a position of defending or arguing against the question.

Questions:

1. Should Indian tribes be recognized as sovereign nations?
2. Should the unique Federal-Indian relationship continue?
3. Did the Federal Government develop and implement a systematic approach to the breaking down of tribal culture?
4. Has Federal and state policy toward Indians led to further dependency of Indian families?
5. Should Indian communities have the right and responsibility to control and develop family and child services affecting them?

Exercise 2: Role Playing (To be used in conjunction with *Text*, Unit VII.)

Goal: To gain an understanding of how jurisdictional issues can be resolved.

Directions:

Participants are: 1) a juvenile from the bordering Indian reservation, 2) a county judge, 3) a tribal social worker, and 4) parents of the juvenile.

Background:

The setting takes place near the reservation in an urban community where on weekends the Indian population doubles. A youngster from the nearby reservation committed a petty crime, but it was serious enough that some restitution has to be made. The juvenile court judge is now having a preliminary hearing with the parents, youngster, and others. The Indian parents are anxious to take their son back to the

reservation and deal with the problem even though the crime was committed off-reservation.

a) Role play briefly.
b) What role should the tribal social worker play?
c) What would be some jurisdictional issues that might arise?

Exercise 3: Agree-Disagree Statements (To be used when instructor desires to focus on specific material across all units.)

Goal: 1. To increase knowledge of specific facts relevant to Indian child/family policy and legislation.
2. To stimulate group discussion in order to create increased awareness regarding the general misinformation/confusion concerning Indian related legislation and policy.

Directions:

1. REPRODUCE (XEROX, DITTO, ETC.) THE FOLLOWING DIRECTIONS AND STATEMENTS AND DISTRIBUTE A COPY TO ALL MEMBERS OF THE GROUP.
A) Individually check whether you agree (A) or disagree (D) with each statement. Take about 5 minutes.
B) In groups, try to reach unanimity on either agreement or disagreement. Try to work out the differences.
C) If your group cannot reach total agreement or disagreement, you may change the wording in the statement to attain unanimity.

Agree-Disagree Statements

( ) 1. Tribal governments are legitimate policy making bodies.
( ) 2. A social worker needs to know about U.S. Government policy in order to better function in working with the Indian community.
( ) 3. All influential Indian community leaders are members of the tribal council.
( ) 4. In the early history of American colonization, Indian tribes were recognized as sovereign nations by the Emperor of Spain.
( ) 5. President Andrew Jackson's policy toward Indians was to remove and isolate them to western United States reservations.
( ) 6. A fluctuating U.S. Government policy toward Indians has helped them in their progress to self-sufficiency.
( ) 7. The Bureau of Indian Affairs has the sole responsibility for providing social services to all recognized Indian people, regardless of where they live.
( ) 8. The Indian Child Welfare Act will allow the tribal courts to work closer with state courts.
( ) 9. An Indian person is entitled to Social Security benefits only if he lives off of the reservation.
( ) 10. Public Law 83-280 was enacted in order to assist the tribal governments to better administer their social service programs.
( ) 11. States can assert their jurisdictional rights over Indian reservations only if the U.S. Congress will permit it.
( ) 12. Past U.S. Government policies have subjected Indians to unfair and unjust treatment.
( ) 13. "Due process" in law is not always guaranteed in tribal courts.
( ) 14. The policy of "termination" has always been well accepted by the American Indian reservation people.
( ) 15. An American Indian tribe comprises a self-governing unit which gains its authority from its status as a sovereign entity.

Exercise 4: Opinion Identification and Clarification (To be used in conjunction with Unit VI.)

Goal: To encourage participants to elicit personal feelings and/or opinions regarding tribal sovereignty.

Directions:

1. Ask the following question of the participants: "Considering the present condition of Title XX social services to Indians, are the following recommendations sound?"
2. Encourage open discussion. Ask participants to clarify their initial opinions. Interject controversial or stimulating comments if necessary.
3. Ask participants for any personal recommendations.

Recommendations:

a) Give tribal governments direct access to Federal social service entitlements under Title XX of the Social Security Act.
b) Waive the requirement of local match for social services programs operated by tribal governments.
c) Permit use of Title XX funds for the development on reservations of child care standards, for the training of staff, and for the development of programs prior to the actual delivery of services.
d) Include representatives of tribal governments in any discussion of Federal interdepartmental agreements for the provision of services to residents of Indian reservations or to Indian children eligible for tribal membership.
e) For the sake of overall manageability, service delivery, and basic cost-effectiveness, tribal governments would be better off if they participated in the general state plan for social services rather than developing yet another level of bureaucracy.

Suggested Readings

American Indian Policy Review Commission. *Task Force Report: Federal, State, and Tribal Jurisdiction.* Washington, D.C., 1978.

Center for Social Research and Development. *Indian Child Welfare: State of the Field Study of Child Welfare Services for Indian Children and their Families On and Off the Reservation.* Denver: University of Denver, Denver Research, 1976.

Institute for the development of Indian Law. *American Indian Law Series:* 1) *Indian Sovereignty,* 2) *Indian Treaties,* 3) *Indians and the U.S. Government,* 4) *Indian Jurisdiction,* 5) *The Federal-Indian Trust Relationship,* and 6) *Indian Water Rights,* Washington, D.C.: Institute for the Development of Indian law, 1979.
(Note: Films are available which accompany the book titles.)

Tyler, Lyman S. *A History of Indian Policy.* Washington, D.C.: U.S. Department of the Interior, Bureau of Indian Affairs, 1973.

U.S. Department of the Interior, Bureau of Indian Affairs. *Federal Indian Policies: From the Colonial Period Through the Early 1980's.* Washington, D.C.: U.S. Government Printing Office, 1973.

Community Resources For American Indians

Supplemental Learning Activities For Section Five

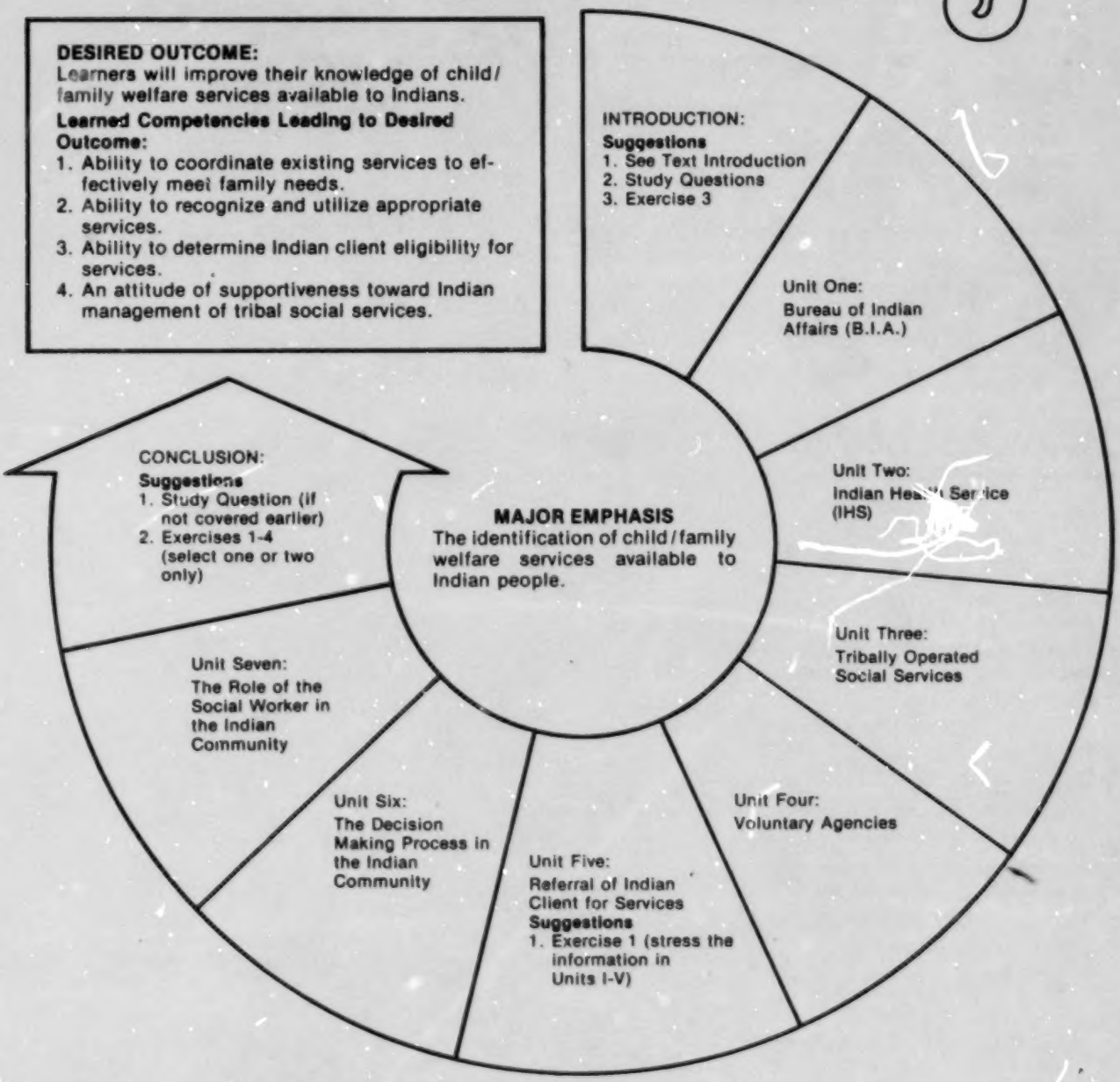
By Inter-Tribal Council
of Arizona, Inc.
and
John Michael Daley, DSW

COMMUNITY RESOURCES FOR AMERICAN INDIANS
SECTION OVERVIEW

5

DESIRED OUTCOME:
Learners will improve their knowledge of child/family welfare services available to Indians.

Learned Competencies Leading to Desired Outcome:
1. Ability to coordinate existing services to effectively meet family needs.
2. Ability to recognize and utilize appropriate services.
3. Ability to determine Indian client eligibility for services.
4. An attitude of supportiveness toward Indian management of tribal social services.



Study Questions

T F 1. American Indians, as U.S. citizens, qualify for assistance under any federally administered social service program or any state program financed with federal funds if they meet the general eligibility criteria.

T F 2. A family with dependent children needing financial assistance because of deprivation of parental support must apply for A.F.D.C. at a state or county public assistance office and be denied service before the B.I.A. will assist the family.

T F 3. In regards to "eligibility for services," different service providers adhere to different definitions of "Indian."

T F 4. No eligibility requirements of income, family condition, or residence are imposed upon Indian people wishing to use services of the Indian Health Service (IHS).

T F 5. A safe "rule of thumb" for social workers seeking health care for Indian clients is to refer them to Indian Health Services rather than county health facilities.

T F 6. Members of tribes which operate their own C.E.T.A. programs cannot apply to city operated programs.

T F 7. To be eligible for tribal social services, an Indian must live "on or near" his/her particular reservation.

T F 8. In deciding which resources might be used for an Indian client, a worker should determine the client's tribal membership rather than simply identifying him/her as an Indian.

T F 9. The Indian Child Welfare Act of 1978 offers protection to all Indian children involved in child custody proceedings.

T F 10. For all practical purposes, medicine men can no longer be utilized as community resources for Indian clients.

Exercise 1: Role Playing

Goal: To gain an understanding of how one can devise plans of action for obtaining resources that will assist the Indian client.

Directions:

1. Select participants:
   a) a young single parent Indian mother who is attending classes all day in pursuit of a GED
   b) a young non-Indian state child welfare worker
   c) other participants as needed
2. The rest of the group will observe, take notes, and serve as a critique group.

Background

The setting is an urban community, bordering the reservation, where a young single parent Indian woman has just been reported by a neighbor as neglecting her children (both under 4 years of age), because the children are always running around the neighborhood unsupervised by any one adult.

The young mother is away from home all day because she is attending classes that will help her obtain a GED, but an elderly grandmother lives with her and watches the children all day. The state social worker attempts to verify if there is supervision by coming to the home. She knocks at the door, but no one answers. She finally catches up with the mother that evening and explains to her what action she proposes to take, which will cause her to lose her two children.

3. After the role playing has been completed, ask the total group the following questions:
   a) Did the single parent react as you would expect? Realistically?
   b) What was done that should be questioned? Why was it wrong?

c) Should the social worker have gotten more information? Where? How?
d) Could anyone else be involved for the benefit of the client?

Exercise 2: Agree-Disagree Statements
(Note: Copy and hand out this exercise.)

Goals: 1. To demonstrate the diversity of beliefs and attitudes regarding cross-cultural service delivery.
2. To stimulate independent thinking and encourage verbal input.
3. To provide a group learning experience.

Directions:

1. Individually check whether you agree (A) or disagree (D) with each statement. Take about 5 minutes.
2. In your groups try to reach unanimity of either agreement or disagreement. Try to work out differences.
3. If your group cannot reach total agreement or disagreement, you may change the wording in the statement to attain unanimity.

Agree-Disagree Statements

( ) 1. The Bureau of Indian Affairs, as the U.S. Government's lead agency for dealing with Indian affairs, is responsible for providing child welfare services to the Indian families.
( ) 2. The customs and traditions as practiced in an Indian community can become a detriment to an agency who is responsible for administering an effective social service delivery program.
( ) 3. The typical social worker does not care to find out what the differences in values really are between the Indians he encounters and his own.
( ) 4. The best thing that could ever happen to the American Indians is for them to be assimilated into the "main-stream" of the general population and the American way of life.
( ) 5. A life-long resident of Arizona and social work planner who has lived around Indians all his life knows what is best for them so he doesn't need to consult them in the development of a social services family welfare plan.
( ) 6. The Indian community can effectively administer its own social service programs.
( ) 7. The proper placement of an Indian child in a non-Indian home or institution is preferred to an Indian home where the child seems to be continually neglected.
( ) 8. The Congress, because of statutes, treaties, and the general course of dealing with Indian tribes, has the responsibility for the protection and preservation of Indian tribes and their resources.
( ) 9. A non-Indian social worker should communicate with an American Indian the same way he communicates with non-Indians.
( ) 10. Working in the American Indian community exposes one to experiences which are often the opposite of what happens in the typical American community.
( ) 11. The uncoordinated efforts in dealing with an Indian client by various government agencies located on the reservation is the result of non-communication between them.

Exercise 3: Community Organization and Decision-Making Process

Goal: To encourage participants to use the *Text* information in a lifelike manner.

Directions:

1. Ask participants to assemble into several small groups (3-4 persons).
2. Ask them to respond individually in writing (5 minutes) to the question:
You are a non-Indian social worker with a case load of over 60 percent Indian families. Having been effective working with them individually, several of your clients have addressed you as a group asking for your assistance in helping them convince the local public school board and administrators to make the school's recreational facilities (gym, swimming pool, tennis courts, weight room, game room) available to the community when the school is not operating. You agree with your clients' plan, since neither the small town or nearby reservation have adequate recreational facilities, and you've heard many youth complain of boredom. Moreover, teenage drinking in the evening is a considerable problem. You offer your aid, but *what intervention strategy will you use?* (Develop a hypothetical plan.)
3. Verbally share your plan with the group. Each member should take no longer than 2 minutes.
(Note: Each group should have a recorder who notes commonalities, perceived obstacles, obvious conflicting strategies and differences of tactical opinions.)
4. Ask a spokesman from each group to present the group's salient points (allowing no more than 2 minutes per presentation).
5. Allow up to 5 minutes for open discussion and wrap up.
OR: In lieu of #3 and #4, ask participants to pool their strategies into one master plan that uses the best of their total ideas. Follow with discussion questions

that stress the correlation of data in the *Text* being applied to the problem.

Exercise 4: Brainstorming

Goal: To encourage useful ideas and/or recall in relation to identifying procedures for determining resources in Indian communities.

Directions:

1. Ask each participant to take out a pen and paper.
2. Give participants 5 minutes to answer the following: As a newly arrived social worker to an Indian community, what immediate actions would you take to help acquaint yourself with the formal and informal community resources? List them.
3. Allow participants time to respond verbally. Hold discussion at this point.
4. If desired, record the responses on a flip sheet or blackboard—to facilitate retention.
5. Discussion. Compare and contrast the identified actions. Stress creative ideas and variability of actions as well as practicality of means.

Suggested Readings

American Indian Policy Review Commission. *Task Force Report: Tribal Government*, Washington, D.C.: U.S. Government Printing Office, 1978.

Brown, E.F. "Indian Self-Determination: Dilemma for Social Work Practice," in F.H. Pierce (ed), *Mental Health Services and Social Work Education with Native Americans*. Norman: University of Oklahome, 1977.

Slaughter, L. Ellen. *Indian Child Welfare: A Review of the Literature*. Denver: University of Denver, 1976.